

From the Tablet.

LIVES OF THE QUEENS OF ENGLAND from the Norman conquest.

[CONCLUDED.]

Miss Strickland has done justice to the Catholics by pointing out how little of real fanaticism there was in the wretches who schemed the measures of St. Bartholomew's, in showing that the same Catherine de Medici, when her son Henry was candidate for the hand of Elizabeth, rebuked him for not being compliant enough in the matter of religion; and from plain motives of worldly ambition, would have had him waive the exercise of his religion to make herself the mother of another monarch. With the St. Bartholomew of France, Miss Strickland contrasts our English ruffianism.

"Not more atrocious, however, was the ruthless fanaticism, which prompted the butcher-work by which the day of St. Bartholomew was forever rendered a watchword of reproach against Catholics, than the murderous spirit of cruelty and injustice which led the professors of the reformed faith to clamour for the blood of the captive Mary Stuart, as a victim to the manes of the slaughtered Protestants. Sandys, Bishop of London, in a letter to Burleigh, enclosed a paper of measures which he deemed expedient for the good of the realm, and the security of his royal mistress at that crisis, beginning with this startling article. 'Forthwith to cut off the Scottish Queen's head.' Burleigh endeavoured to prevail on Elizabeth to follow this sanguinary counsel, telling her, 'that it was the only means of preventing her own deposition and murder.' It is easy at all times to persuade hatred that revenge is an act of justice.

Elizabeth shrunk from the idea of staining her hands with royal blood; but, like many others, had no objection to sin by deputy. A darker and more treacherous expedient than either a private or a judicial murder, in her own realm, was concocted between Burleigh, Leicester, and herself, as Mr. Tytler observes, 'of her hated and dangerous prisoner.' The Scotch had sold her fugitive rebel, the Earl of Northumberland, into her hands, that she might execute her vengeance upon him; and Elizabeth in return, proposed not to sell, but to resign their injured sovereign into the cruel hands of Morton and the Regent Marr, to be dealt with in the way of justice—words which were tantamount to Cromwell's private memorandum, 'to send such and such persons to London, to be tried and executed.' There was, indeed, to be the mockery of a trial, but then the children or near kinsfolk of Morton and Marr, were to be put into the hands of the English Queen, as hostages, that, trial or not, the execution of Mary was to take place within four hours after she was given up to their tender mercies.

The details of this iniquitous pact, are clearly and succinctly related by Mr. Tytler, and the actual documents may be seen in the State Paper Office. The in-

structions for Killigrow, to whom the arrangement of 'the great matter,' as it was significantly termed by the diplomatic accomplices, was committed, are in Burleigh's own hand. The monuments of history afford not a more disgraceful document; nor has the light of truth ever unveiled a blacker mass of evidence, than the correspondence between Killigrew and Burleigh, and Leicester, during the negotiation.

Mary had, however, ceased to be an object of alarm to the rebel lords; and even her deadly foe, Morton, the wily accomplice in Daruley's murder, would not undertake the office of the Queen of England's hangman without a fee. Why should he and the Regent Marr sell their souls for nought? They demanded money of the parsimonious Elizabeth—a yearly stipend withal, no less than the amount of the sum it cost her Majesty for the safe keeping of her royal prisoner.—*The dark treaty was negotiated in the sick chamber of the guilty Morton, with the ardent approbation of the dying Knox, and, after nearly six weeks' demur, the Regent Marr gave consent, but was immediately stricken with a moral illness, and died at the end of twenty-four hours. Morton insisted on higher terms, and, more than that, an advantageous treaty, and the presence of three thousand English troops, under the command of the Earls of Huntingdon, Essex, and Bedford, to assist at the execution, otherwise he would not undertake it.*

The last condition could not be conceded, for Elizabeth's share in the transaction was to be kept secret; and for the honor of the English character, it is doubtful whether three thousand men could have been found willing to assist at so revolting a tragedy. Eagerly as Burleigh thirsted for the blood of Mary Stuart, he dared not venture the experiment; but, in his bitter disappointment at the failure of his project, he wrote to Leicester that the Queen must now fall back upon her last resource, for the safety of herself and kingdom:—

'God send her Majesty,' continues he, 'strength of spirit to preserve God's cause, her own life, and the lives of millions of good subjects, all which are most manifestly in danger, and that only by her delay: and so consequently she shall be the cause of the overthrow of a noble crown and realm, which shall be a prey to all that can invade it. God be merciful to us.'

Some natural doubts must be felt by those who have traced the long-hidden mysteries of these murderous intrigues, whether the person by whom they were devised, could have believed in the existence of that all-seeing Judge, whose name he so frequently repeats to his accomplice, in this cowardly design against the life of a persecuted and defenceless woman.

A Protestant bishop, the Scotch apostle Knox, on his death-bed—a great prince the bulwark of Protestantism—the wise and sagacious Burleigh, and others his peers dabbling in common murder—backstairs assassination—trafficking in it and

huckstering about it, like the modern Burko and Hare! Of a truth, among such wretches even vice has lost all its dignity. Oh, that written advice of the Protestant Bishop of London "forthwith to cut off the Scottish Queen's head!"

ELIZABETH'S MEANNESS.

"Whether Elizabeth condescended to sell her influence in the courts of law, where matters of property were at stake, seems almost an injurious question for her biographers to ask; yet the family vice of the Tudors, covetousness, led her to receive gifts from her courtiers, under circumstances which excite suspicions derogatory to her dignity as a sovereign.

'I will adventure,' writes Harrington, in confidence to a friend, 'to give her Majesty five hundred pounds in money, and some pretty jewel, or garment, as you shall advise, only praying her Majesty to further my suit with some of her council, which I pray you to find some proper time to move in. This, some hold as a dangerous adventure, but five and twenty manors do well warrant my trying it.'

Whether the money was rejected we cannot ascertain, but that the jewel was accepted, certainly appears in the record of the gifts presented to Queen Elizabeth in the beginning of the year:—

'Item, a heart of gold garnished with sparks of rubies, and three small pearls, and a little round pearl pendant, out of which heart goeth a branch of roses, red and white, wherein are two small diamonds, three small rubies, two little emeralds, and two small pearls, three qtrs. di., and farthing gold weight, given by Mr. John Harrington, Esq.

In the present days of worse than Drakian piracy in the East, the following honorable anecdote is worth remembering:—

"In November, the celebrated navigator, Francis Drake, returned from his great voyage of discovery round the globe; and, in the following spring, the Queen did him the honor of going on board his ship at Deptford, where she partook of a collation, knighted him, and consented to share the golden fruits of his succeeding adventures. As some of Drake's enterprises were of a decidedly piratical character, and attended with circumstances of plunder and cruelty to the infant colonies of Spain, the policy of Elizabeth, in sanctioning his deeds, is doubtful; in a moral point of view, it appears unjustifiable.—*The English nobles, to whom Drake offered costly presents of gold and silver plate, refused to accept them; which, says Camden, 'angered him exceedingly, as it implied an intimation that they had not been honorably acquired.'* The Spanish court demanded restitution of the spoils, but in vain. Drake commenced his career in life as the apprentice to a pilot at Upnot, who finally bequeathed to him his little barque, which proved the foundation of his fortune."

WALE, SCOTLAND, ENGLAND, IRELAND.—While, thus, blood flows in Wales, places of worship are despoiled, in Scotland, while the Church of England uses its best auxiliaries in that country,

while contumacy and insubordination put out their fangs by way of scorpions among the Protestants of Ireland, the Irish Catholic Church is alone united—its Catholic people alone peaceful—and, yet, an Arms Hall is their lot, calumny their portion, and the low notions of authority exult in rumours of arrests and proclamations.—*Pilot*

From the Dublin Review.

RELIGION IN ENGLAND BEFORE THE REFORMATION.

Life and time of John Reuchlin or Capron the Father of the reformation. By F. Barham, Esq. London: 1813.

[CONCLUDED.]

It was the only religion which has ever really dedicated to God what belongs to God, lavishing the richest produce both of art and nature in his service, and making all things subservient to her sacred and exalted destinies; adorning the world with temples for His worship, which, having taken centuries to erect—and as many centuries having since passed over them—still stand to excite the admiration of all lovers of the beautiful and sublime, and to attest the superior zeal and piety inspired by the ancient faith.

It was the religion under which England was governed without a standing army, a star chamber, a national debt, or poor law unions; under which all the best and proudest institutions of the country rose and flourished, and attained maturity; which freed the nation from the tyrannical exactions of the forest laws, and which won, and then consecrated by her sanction, the great charter of our liberties.

It was the only religion that ever really provided, without any state assistance, for the education of all classes—of the poor as well as of the rich—in school, in convent, or in college.

It was the only religion that has ever filled the hospitals with unpaid attendants, who, actuated solely by the charity of the Gospel with them, and supplied with a kind heart and devout zeal the best remedies for the body, because administered in conjunction with the best medicines for the soul.

It was the first religion that ever advocated the cause of the slave in the face of power and interest, which broke down the wall of separation between the singular and even antagonist diversities of the human race, and placed "the son of the stranger" upon an equality with the more favored and cherished of her children.

It was the only religion which ever established a company for the redemption of captives, even at the risk of their own liberty, and which, after an honorable existence of six hundred years, still survives the occasion, for which it was created; the only religion in which piety and humanity have united to conquer the repugnance of our nature, and to congregations of feeling hearts, and enlightened minds within the dark caverns of the earth, healthy, mingling themselves alive within the bowels of the earth, in the sublime exercise of corporal and spiritual works of mercy to the wretched inmates